

# Edwin Mayor.

*Cur Special' vent' die Jovis in festo  
Sancti Michaelis Archangeli,  
xxxix die Septembris 1698° An-  
noque Regni Regis Willielmi  
tertii Angliæ &c. decimo.*

**T**His Court doth desire Dr. *Barton* to print his Sermon preached this Day before the Right Honourable the Lord Mayor, Aldermen and Citizens of this City, at the Parish-Church of St. *Lawrence Jewry*, being the Day of Election of the Lord Mayor of this City for the Year ensuing.

*Goodfellow.*

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A  
S E R M O N

Preach'd before

The Right Honourable

T H E

LORD MAYOR,  
Aldermen, and Citizens

O F

L O N D O N,

At

*St. Lawrence Jewry,*

On the Feast of *St. Michael*, 1698.

At the Election of the Lord Mayor  
for the Year ensuing.

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By *SAMUEL BARTON*, D.D.

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L O N D O N,

Printed for *Brabazon Aylmer* at the Three  
Pigeons in Cornhill. 1698.



THE R M O N

Printed by

The Right Honorable

THE

LORD MAYOR

Aldermen, and Citizens

OF

L O N D O N

At

St. Martin's Church

on the 10th of May 1868

At the Election of the Lord Mayor  
for the Term ending

St. Martin's Church

L O N D O N

Printed for Jackson & Sons at the Tower  
Printed in 1868



## P R O V. xxi. 15.

*It is joy to the just to do judgment,  
but destruction shall be to the  
workers of Iniquity.*

**S**olomon the wise King of Israel was not only a great Lover of Justice, (as every good Man is) but had great Power and Opportunity of doing Justice among his Subjects, by virtue of that high Office, that regal Dignity, with which he was invested. And he had also a great Sagacity in discerning how to do it, and finding on which side it lay, as we may learn from what is related of him in the First Book of *Kings*, concerning his deciding the Controversie between the two Women about the Living and the Dead Child. And therefore we may reasonably suppose that what he says in the former part at least, of the Words of the Text, was no more than what he himself had found to be true by Experience, *It is joy to the just*

to do judgment: i. e. It is a great Pleasure and Satisfaction to a good and righteous Man to execute Justice impartially, 'tis what leaves a savoury Relish behind it, and is very delightful and comfortable in the Reflection upon it afterwards; *But destruction shall be to the workers of iniquity*, i. e. However wicked Men may possibly please themselves for a while in their unrighteous Dealings, and rejoyce in Iniquity for a time, yet first or last, in this World, or however in the next, it will be the Ruine of 'em, if a timely Repentance do not prevent it.

This seems to be the most obvious Sense of the Words at the first reading of 'em. But there is another somewhat different from this, which they are also very well capable of, and both the one and the other contains a Truth that is very well worthy our Consideration; *It is joy to the just to do judgment*; or, as it may be render'd, *The Execution of Justice is matter of Joy to the Just*; i. e. Just and Good Men are very much pleas'd in seeing Justice done, tho' it be by others and not themselves, and even tho' they

they perhaps have no particular concern in it. And if we take the former part of the Words in this Sense, then the Antithesis will be the more clear in the latter part, *But destruction shall be to the workers of iniquity*, or, as it may be render'd, *But it is a great Terror and Mortification to the Workers of Unrighteousness*; as if Solomon had said, When good Magistrates discharge their Trust faithfully, and execute Justice impartially, all honest and good Men are greatly rejoyc'd at it, but it brings a sore Terror and Consternation upon the Workers of Iniquity.

Taking the Words thereof according to the full latitude of their Sense, they present us with four things to be consider'd.

I. That 'tis a great pleasure to a just Man to do Justice.

II. That 'tis a great pleasure also to the Spectators, if they be righteous and good Men, to see good Magistrates faithfully discharging their Duty in the Execution of Justice.

III.

III. That the same is a great Terror to the Wicked and Unjust. And,

IV. That Injustice and Wickedness will first or last bring a Man to ruine without Repentance. *Destraction shall be to the workers of Iniquity.*

I shall speak something briefly to each of these Propositions by way of Illustration and Confirmation of them, and then proceed to make some Application. And,

I. That 'tis a great Pleasure to a just Man to do Justice. And this it is.

*First*, Because 'tis an acting according to his own Inclinations. Now 'tis always pleasant to a Man to pursue the natural or habitual Inclinations of his Mind. Merciful and Compassionate Men take delight in relieving and succouring the Afflicted; A bountiful Disposition is pleas'd with Acts of Liberality, and therefore seeks the fit Occasions and Opportunities for 'em, according to that of the Prophet, *The liberal deviseth liberal things.*

*things.* Even evil and naughty Inclinations make it pleasant in some degree for the time, to act according to 'em. So a Covetous Man takes pleasure in hoarding up Money, tho' to no purpose: One that is of a Revengeful Disposition, in acting his Revenge: A Luxurious Person in Riot and Excess. But the difference is, Where the Habit or Inclination is Evil, all the Pleasure that can come from acting according to it, is quite over-balanc'd, by the Sting it leaves behind; and 'tis not so pleasant in doing as 'tis bitter to reflect upon, and bitter in its Consequences. But on the other side, where Reason, Religion, and Inclination meet, there the Pleasure of acting according to such an Inclination, is entire, and no Sorrow mix'd with it, but a Man is easie and well pleas'd in following the Bent of his own Heart, and does not fear he shall rue it another Day, but tho' he should meet with some Difficulties and Obstructions from without, yet he will find a Reward in the comfortable Testimony of his own Conscience: Therefore,

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*Secondly,*



*Secondly,* 'Tis Joy to the Just to do Judgment, because he knows that he does well in so doing, and that his Action is approv'd by Almighty God. He knows that he acts as becomes a Reasonable Creature, and agreeably to that Law by which he himself must be judg'd. And this cannot but be a mighty pleasure to the Mind: A pleasure which none can possibly have in doing wickedly: For however thro' Error such may sometimes imagine that they do well, yet that's the most it can amount to, they can never be sure of it, because it is not so; and generally wicked Men either know, or at least greatly suspect that what they do is evil, and displeasing to God, and that cannot but be a great Disquiet to the Mind of any Man that will give himself leave to think, and reflect on his own Actions. And hence,

*Thirdly,* To do Justice must needs be Joy to a good Man, because of the assured Hope it gives him of God's Favour, who is evermore a Lover and Rewarder of the Upright; according to that of *Psalm. II. 7.* *The righteous Lord loveth righteous-*

*righteousness. his Countenance doth behold the upright.* Thus Job, who was a great Ruler and Magistrate in his Country, grounded his hope of a Blessing from God upon his having faithfully discharg'd his Duty in the Administration of Justice, as we read in the 29th of Job, from the 14th. to the 18th. Verse. *I put on righteousness, and it cloath'd me, my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I search'd out. And I brake the jaws of the wicked, and pluck'd the spoil out of his Teeth; Then I said, I shall die in my nest, I shall multiply my days as the sand. He hop'd to enjoy Prosperity and a long Life, because he had been so good a Magistrate, and so great a Patron of Right and Justice where he liv'd. And this his Hope did not deceive him, tho' he had indeed a great Interval of Affliction. But,*

*Fourthly,* It may well be Joy to a just Magistrate to do Judgment, because 'tis an high Honour done him by Almighty God to be employ'd in doing



part of his Work. For 'tis God that is the great Doer of Justice to all his Creatures: He is the Fountain of Right as he is the Fountain of Good: He is the Judge of all the World, and will one Day do right impartially unto all: He ~~has~~ said that *Vengeance is his, and he will repay.* However he does not ordinarily in this Life take the Execution of Justice immediately into his own Hands, but has appointed Deputies for it, to whom upon that account he has said *Ye are Gods.* However difficult it may be to prove any one particular Form of Government to be of Divine Right, most certain it is that Government and Magistracy in general, are the Ordinance of God. And of every lawful Magistrate, we may say that *he is God's minister to us for good, a revenger to execute wrath on him that doth wrong.*

Rom. 12. 19.

Rom. 13. 4.

There are several other Reasons that might be given why 'tis such a Pleasure and Satisfaction to a Just Man to do Judgment. But the same are also Reasons of the Second thing, and therefore may be consider'd there. Now the Second Proposition was,

II.

II. That 'tis a great Pleasure also to the Spectators, if they be Righteous and Good Men, to see good Magistrates faithfully discharging their Duty in the Execution of Justice. So it is

*First*, Because 'tis a Pleasure to see others doing that which one wou'd do one's self, to see especially great Men and Magistrates concurring with one in Opinion, and doing that which one knows is right and fit to be done. But,

*Secondly*, 'Tis Joy to a Just Man to do Justice, and 'tis Joy to all good Men to see it done, because 'tis a thing so very necessary, and so beneficial to Mankind. I shall not be large upon this Common Place: For 'tis obvious to the Thoughts of all Men, that without some Execution of Justice, there can be no Peace; no Security, no quiet or comfortable Living, no Property, no calling any thing one's own, and thence no honest Industry, nor none of the most ordinary Conveniencies of Life. And hence 'tis commonly observ'd, that even Thieves and Robbers, tho' their Trade be all Violence and Injustice.

justice towards others, yet are forc'd to exercise some kind of Justice among themselves in the dividing of the Spoil.

But it is not only those Crimes whereby Men do immediately injure one another, that a good Magistrate will think himself bound to punish, but those also whereby they dishonour God, or abuse themselves. For whatever we tolerate, none certainly can plead for a Toleration of Vice and open Profaneness or Wickedness. If we tolerate such things, we have cause to fear that God will not long tolerate us. But a faithful and diligent Endeavour to suppress all things of that Nature, by executing the Laws that are in force against them, is the only way to prevent God's Judgments from falling on us. And therefore it must needs be Joy to the Magistrate to do this, when there is just Cause for it, if he be one that delights in doing his Duty, and Joy to every good Man to see it done; to see Virtue and Piety encourag'd, and notorious Offenders punish'd; to see Truth and Innocence brought to light and clear'd, and malicious Subdety defeated of its Designs;

Designs, to see Order and Peace maintain'd, Vice discountenanc'd, and Wickedness, if not totally suppress'd, yet kept under Hatches, and not daring openly to shew itself. These are very comely and desirable Spectacles in such a World as this, where we cannot expect that all things shou'd be so well as we could wish, but ought to be thankful to those who use a diligent Endeavour to keep things in some tolerable good Order, those good Magistrates who study to promote the Publick Peace and Welfare, and to answer the Ends of their Institution. Again,

*Thirdly,* There are some particular Cases wherein it is more especially a pleasant thing to do Justice, or to see it well done. As for Instance, When Wickedness is such as cries for Vengeance, when it seems big enough to bring a Stain of Guilt upon a whole City or Nation, if not speedily aveng'd, or when the Sufferings of some innocent Persons are such by reason of Oppressors, that 'tis enough to grieve the Heart of any well-natur'd Man to observe it. In these and such like

like Cases, a good Man may be in pain till he has seen Justice done, his Stomach may so rise against some sort of Wickedness as it may happen to be aggravated, or his Compassion may be such towards some Sufferers, or he may be so apprehensive of Publick Guilt and Infamy by reason of some Crimes, that he may be scarce able to brook any Delay. And in such Cases to see Justice done is very desirable and very pleasant.

Almighty God is infinitely patient, and bears long with Men, and yet when Wickedness is grown to a great height, we find him expressing himself as one in pain till he had executed Judgment upon Evil-Doers, *Isa. i. 24. Ah I will ease me of mine adversaries, and avenge me of mine enemies.* And even good Men (who are always compassionate, yet) may be allow'd sometimes to rejoyce in the Punishment of Evil-doers. For so says the Psalmist, *The righteous shall rejoyce when he seeth the vengeance, Psal. 58. 10.* Far be it from any good Man to rejoyce merely in the Sufferings of another, how wicked soever, and not rather to wish for his



his Repentance and Amendment. But yet when Wickedness is very great and daring, or open and notorious, so that there is apparent need of a speedy Reformation to prevent the Judgments of God, it cannot but rejoyce a good Man's Heart to see a Check put to it by the power of the Magistrate, and Examples made of some such Transgressors, that so they themselves, if possible, may be brought to Repentance; and however, that others may see it and fear, and have a care how they do the like. And the Execution of Justice therefore in such Cases as these, finds a general Approbation and Applause; Whence *Solomon* tells us, That *when it goeth well with the Righteous the City rejoyceth, and when the Wicked perish there is shouting.* Prov. 11. 10.

But to proceed to the *Third Proposition*. That's but the manifest Consequence of what has been already said, *viz.*

III. That the Execution of Justice is terrible to Evil-doers. It must needs be so since 'tis they that suffer by it. Their Sin then finds them out, and brings 'em

to publick Shame, and their guilty Consciences many times in such Cases are let loose to torment 'em. And happy it is for them if they can but repent and amend their Ways, and so escape those endless Torments to which Sin else will inevitably bring 'em. They will have reason then to be very thankful for their Cure, tho' the Methods of it were never so bitter and unpleasant. But 'tis a sad and a dreadful thing indeed when Punishments in this Life from the Hand of the Civil Magistrate, are but a Prelude to everlasting Woe and Misery in the next; which yet must be the Case if not prevented by Repentance, according to the *Fourth Proposition*, manifestly contained in the Words of the Text, *viz.*

IV. That Injustice and Wickedness will most certainly bring a Man to ruin without Repentance. *Destruction shall be to the workers of Iniquity.* This is a Truth which has a necessary Connexion with, and Dependence upon the essential Attributes of God, his Veracity and his Justice.



stice. He has said it, and therefore no doubt he will make it good. And we must have very unworthy thoughts of him, if we *can* believe that ever he will suffer any Man finally to prosper by displeasing him, and doing Evil, seeing he always sees it, be it carry'd never so close, and always has it in his power to do Justice. It is therefore most certain that he will one Day meet with all the Workers of Iniquity, and convince 'em fully to their everlasting Satisfaction, that he was no idle or unconcern'd Spectator of what they did, but did always intend what he had so often told 'em in vain, even to render to all Men according to their Works. And then they will never call in question his Providence any more, nor have it in their power to be Infidels any longer.

In this World it cannot otherwise be but some will escape from Justice, as it is executed by Men. Some are too big for the Law, and some too subtil. And Humane Laws cannot reach to all Cases: They are indeed but an expedient for a

little while to keep the World from running into a total Confusion. But whatever Defects there may be in them, or in the Execution of them, or howsoever Men may escape here, there is One above whom no Man can deceive, none can bribe, nor none can be too strong for, who will not fail to do right to all, and to make it appear plainly that 'twas every Man's Interest as well as Duty to live soberly, righteously, and godly in the World.

And now having spoken thus briefly to those Four Propositions which are all manifestly contain'd in the Words of the Text, as they have been explain'd, I proceed in the next place to make some Application of what has been said to the present Time and Occasion. And I think if we reflect seriously upon the Doctrine that has been deliver'd, it will afford us Motives sufficient to the Duties which all or any of us are now call'd to. Whether it be, *First*, to choose such a Magistrate as we believe will be faithful to the Trust repos'd in him, and shew himself

self to be a Lover of Justice, a Patron of Piety and Virtue, and a Terror to Evil-doers, which is the proper Business of some of you. Or, *Secondly*, To discharge this great Trust accordingly, and so as to answer the Hopes and Expectations of good Men. Or, *Thirdly*, To be aiding and assisting in the doing thereof, which is every one's Duty as he has Ability and Opportunity. Or, *Lastly*, which is constantly the Duty of us all, To behave our selves so that a good Magistrate faithfully discharging his Trust, may be no Terror, but a Joy and Comfort to us. The Doctrine, I say, that has been deliver'd contains Motives sufficient to every one of these, which I shall crave leave briefly to lay before you, and so conclude. And,

*First*, All those that are concern'd may here find how much it does behove 'em to use their Endeavours that such a Person may be chosen as they believe will faithfully discharge the Trust repos'd in him; one that has the Courage to do Justice

Justice impartially; a Friend to Truth and Right; One that is of a true Publick Spirit; a Lover of his Country, and of this great City in particular; and, (which is the Foundation of all) One that fears God; a Man sincerely Religious, and of unspotted Virtue, and consequently a sure Enemy to all Debauchery, Profaneness, and Immorality; One, in short, to whom it will be joy to do Judgment and Righteousness, and who will do what he can to prevent the utter Destruction of the Workers of Iniquity, by exercising an wholesome Severity towards 'em, that if possible they may be reclaim'd, or, at least, to stop, as far as may be, the Contagion of their ill Example; such an one, or one that approaches nearest to, and deserves most of such a Character as this, will every good Man desire to choose. For why? The Love of God, and of Religion, of Justice and Righteousness, the desire of the Publick Good, and the hopes of averting the heavy Judgments of God, by giving some Check to growing Impiety, must

must needs prompt him to it; And he will consider that if he knowingly contributes to the setting up of one who he believes will not answer these Ends, he thereby derives a Share of the Guilt of all upon himself, and becomes answerable for other Men's Sins, with all the sad Consequences of them. But,

*Secondly,* Whoever shall be chosen to serve God and his Country in so high a Station, I must entreat him to suffer the Word of Exhortation, and to consider the Motives that have already been suggested to a faithful discharge of his Duty in doing all that he can, and that the Law empowers him to do, not only towards the promoting of Right, and Justice, and Equity between Man and Man, and the preventing of Oppression and Extortion, (which are crying Sins) but also for the beating down all manner of Vice and Profaneness by a vigorous putting the Laws in execution against them, and encouraging, (not Brow-beating,) such as are willing to be helpful in so good a Work,



Work, and to give Information against Offenders; This is a thing highly becoming every good Magistrate, and no more than what is requir'd of 'em by his Majesty's late Proclamation for preventing and punishing Immorality and Profaneness. A Work it is which he may justly delight and glory in: For 'tis such an Use of his Authority as he may be sure will be acceptable to God, and approv'd of all Good Men, which ought to be a Consideration sufficient to arm us against the unjust Censures and Obloquy of others: 'Tis a Work highly necessary in such an Age as this, when so great a Torrent of Licentiousness and Wickedness has unhappily broken in upon us, and when the Overflowings of Ungodliness do so justly make us afraid of heavy Judgments likely to ensue. But how proper and becoming, how noble and honourable a thing is it for good Magistrates in such a Case to stand in the Gap, and with *Phineas*, to execute Judgment upon notorious Offenders, thereby to avert the Wrath of God, and to compel

pel them by Force and Terror to forbear the open Practice of their Impieties, whom Words and Persuasions, Arguments drawn from Reason and Religion, will not work upon: For there are but too many of those who have no Faith, no Principles left for a Preacher to work on, but their Consciences are benumm'd, and their Hearts harden'd; And yet they have their Senses still, and are capable of feeling the Hand of Justice, and possibly might, some of them, be reclaim'd thereby, were it well laid on. However, that were the way to terrifie others, and to make the Works of Darkness to retire, at least, into Corners, and keep themselves within their proper and native Obscurity, and not crawl out into the Light, or appear Abroad, to spread their Contagion in the open Day. This is what will make the Countenance of a Magistrate awful, and his Appearance terrible to the Workers of Iniquity, but pleasant and delightful to those that love Righteousness. This is

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the way to procure a Blessing from God, and a lengthening out of our Tranquillity ; and this I am sure will afford to him that does it, a far more comfortable Reflexion afterwards than his making the greatest Worldly Advantage ; or, in short, than any thing else can do. But,

*Thirdly*, The same Motives which ought to prevail with Magistrates to set themselves, and bend their whole Power and Authority against the Workers of Iniquity of all sorts, shou'd also persuade every one of us, as far as we have Ability and Opportunity, to be aiding and assisting to them in so doing, and especially to have a care how we weaken their Hands, or any ways hinder them in their Endeavours to do so good and necessary a Work. There is no question but if a good Magistrate sets himself in good earnest to the beating down of Vice and Wick- edness, and promoting a general Re- formation of Manners, the Devil and  
his

his Instruments will presently be very busie in opposing any such Design. They will traduce and misrepresent it, and endeavour to raise some Scandal or other upon all whom they find stirring and active in it. They will pretend to smell out some Design of promoting a worldly Interest, or advancing a Faction, and let Men carry themselves never so innocently and unblameably in the matter, some Quarrel or other they will pick with them, or raise some Stories whereby to disparage them, and to blast their Enterprize. But let us have a Care how we rashly give ear to such Insinuations, how we take up, or spread any false Reports of this kind, lest happily we be found Fighters against God: We cannot but be sensible of the great need there is of Reformation, and therefore, I think, the least we can do is to commend the Zeal of those that set themselves to promote it, and to encourage them therein. It is good for us, the Apostle says, *to be zealously affected always* Gal. 4. 18.

*in a good matter; and that I am sure none can deny this to be. Let us have a care therefore how we pretend to enter into Mens Thoughts, or to judge and censure their private Intentions, which are known only to God and themselves. So long as the Work they do is a good Work, and the Means they use no other than what are lawful, it cannot but be very ill done to censure it, or endeavour to obstruct it, though there shou'd sometimes (and 'tis a great Wonder indeed if there never shou'd) be a Mixture of some Indiscretion in the Management of it.*

For my part, I cannot but look on it as a very great and wonderful Mercy of God to these Nations, if it shall please him to stir up, and to continue such a Zeal as there seems at this time to be among many young Persons, and others, for the promoting a Reformation of Manners; which may in due time, with the help of good and faithful Magistrates, give a Check to all open Impiety and Immorality, make the Laws  
against

against 'em useful, and reduce us by degrees to a general Sobriety, and some Sense of Religion, which at present are so woefully gone to decay. I am sure if this be not done, it must be said of us as it was of the *Romans* by the Historian, *Nec vitia nostra pati possumus nec Remedia*, We can neither hold up under the Weight of so much Vice and Corruption, nor yet undergo the necessary trouble of being cur'd. And then certainly we must be ripe for Destruction. But if we have any Love for our Country, any Care of our Posterity, any Sense of God's Honour, or any regard to the Credit of that Re-form'd Religion which we profess, it behoves us to be so far from hindering, that we shou'd rather be ready to do all that honestly and lawfully we can, to prevent so great and imminent a Danger, by setting forward to our power, a general Reformation of Manners. But,

*Fourthly*

*Fourthly and Lastly, The last thing that I told you we shou'd be perswaded to by the Doctrine that has been deliver'd, is that which is the Duty of every one of us at all times, viz. To behave our selves so that a good Magistrate faithfully discharging his Trust, may be no Terror, but a Joy and Comfort to us. That the Apostle tells us will be the Case if we do our Duty as we ought to do, Rom. 13. 3. --- Wilt thou then not be afraid of the Power? Do that which is good and thou shalt have praise of the same. For he is the Minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain. And indeed tho' Magistrates may oft be too remiss in punishing Men for their Faults, yet they are very bad ones indeed that will punish them for doing well; That's quite contrary to the design of their Institution, and the very end of the Law, which the same Apostle tells us, was not made for a righteous*



teous man, to coerce or punish him, 1 Tim. 1. 9.  
but for the ungodly and for sinners. And  
therefore unless it be by reason of some  
great Mistakes in Religion, or the like,  
it does not often happen that Men  
suffer from the Hand of the Magistrate  
for doing well. But where the Law is  
good, and the Magistrate good, there  
is no fear of it. It is therefore the  
Duty of all Christians to endeavour to  
live up so strictly to the Rules and  
Precepts of Gods Law as to be above  
the Fear of Man's. And cou'd we  
persuade all Men so to do, the Magi-  
strate wou'd have an easie Task. For  
*Facile est imperium in bonos.* Good Men  
are easily govern'd. And tho' it be  
Joy to a just Magistrate to do Judgment  
upon Evil-doers, when there is need of  
it, yet 'tis a much greater Joy to have  
no Occasion; and they are much bet-  
ter and happier Times when Men will  
do their Duty, and be good without  
it. Let us therefore be of that Num-  
ber, and so shall we escape that Destru-  
ction which is here threaten'd in the  
Text,

Text, And will certainly come upon  
all obstinate and incorrigible Workers  
of Iniquity.

**F I N I S.**

Text



